



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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禮而未禮修無修 空泯所空有何求
看破放下真自在 逍遙法界任優遊

Verse on the Seventy-Fifth line
“SWO PE HE”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

**Bowing without having bowed; practice with no concept of practice.
Realizing even emptiness is empty, what is there to seek?
Seeing through it all and putting it down is true freedom.
Roaming throughout the Dharma Realm we can do as we please.**

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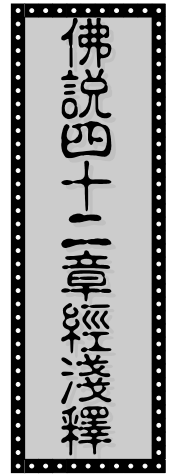
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The Sutra in Forty-two Sections Spoken by the Buddha

A Simple Explanation by the Venerable Master Hsuan Hua

一九七四年宣化上人講於美國加州三藩市金山聖寺

Lectures by the Venerable Master Hsuan Hua given at
Gold Mountain Monastery, San Francisco, California, in 1974



(接上期)

(Continued from issue #161)

第二十四章

Section 24

色欲障道

Sexual Desire Obstructs the Way

佛言。愛欲莫甚於色。色之為欲。其大無外。賴有一矣。若使二同。普天之人。無能為道者矣。

The Buddha said, "Of all longings and desires, there is none as strong as sex. Sexual desire has no equal. Fortunately, it is one of a kind. If there were something else like it, no one in the entire world would be able to cultivate the Way."

第二十四章講的是淫欲心，淫欲心若是斷了，一定會證果，證得阿羅漢果。可惜這是不容易斷的，所有的眾生都有這種毛病。所以在《楞嚴經》上說：「淫心不除，塵不可出。」欲心若是不除去，你就不能證得阿羅漢果。

The twenty-fourth section speaks of people's thoughts of sexual desire. If you are able to cut off sexual desire, it will be easy for you to realize the fruition of Arhatship. Unfortunately, it is not at all easy to cut it off. All living beings have this problem. According to the *Shurangama Sutra*. "If you cannot renounce thoughts of sexual desire, you cannot transcend the dust of the world." If you can't get rid of sexual desire, then you will not be able to realize Arhatship.

「佛言」：佛說，「愛欲莫甚於色」：所謂愛欲，這個情愛和色欲也就是淫欲心，莫甚於女色。「色之為欲」：色這種的情欲，你說怎麼樣啊？「其大無外」：它這種大法，再沒有比這更大的了，沒有可以超出這情欲再大的範圍了。「賴有一矣」：幸虧色欲只有一個，「若使二同」：假

The Buddha said, "Of all longings and desires, there is none as strong as sex." Here, "longings and desires" refer to sexual desire, that is, to the mind of lust. There is nothing more powerful than attraction to the opposite sex. **Sexual desire has no equal.** It is so strong that there is nothing more powerful than this kind of emotional desire. **Fortunately, it is one of a kind. If there were something else like it, no one in the entire world would be able to cultivate the Way.** Luckily, sexual desire is unique. If there were something else equal to it,

若再有一個這麼厲害的東西，再有一個和它一樣的，「普天之人」：普天下所有的眾生。「無能為道者矣」：誰也不能修道了。就是說只有一個都這麼厲害了；要是有兩個，一時間就會把人都給吃了，沒有人再可以修道了。還可以這麼講，這個色也可以說是女的被女色所迷，男的被男色所迷。男、女都有同性戀，男的和男的同性戀，女的和女的同性戀，這都叫被愛欲所迷。

第二十五章

欲火燒身

佛言。愛欲之人。猶如執炬。逆風而行。必有燒手之患。

這是第二十五章，說明了愛欲是不可以接近的，不可以接近愛欲的這種情形。

「佛言」佛說「愛欲之人」：縱欲貪愛的人，就是順著你自己的情愛和淫欲心這一類的人。「猶如執炬」：就好像拿著一把火炬。「逆風而行」：迎著風走路，「必有燒手之患」：一定會把自己的手燒壞了。燒了手這還是一個小問題，恐怕有燒身的這種患啊！所以在這種情形之下，不接近這是最好的。

(下期待續)

then none of the living beings in the entire world would be able to cultivate the Way. It is difficult enough with just one obstruction like this; two together would simply devour people, and no one would be able to cultivate. Another illustration of this is when women get confused by desire for women, and when men get confused by desire for men. Men and women both engage in homosexual conduct: men have homosexual relationships with men, and women have homosexual relationships with women. It all amounts to being confused by sexual desire.

Section 25

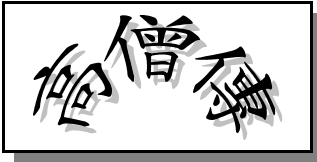
The Fire of Desire Burns

The Buddha said, “A person with love and desire is like one who carries a torch while walking against the wind; he is certain to burn his hand.”

The twenty-fifth section explains why one must stay away from love and desire.

The Buddha said, “A person with love and desire is like one who carries a torch while walking against the wind.” A person who always indulges in emotional love and desire, who goes along with his emotional desires and lustful thoughts, is like one who holds a burning torch while walking against the wind. **He is certain to burn his hand.** His hand is certain to get burned. Now, burning one's hand may not be such a great problem, but I'm afraid he will burn up his entire body. Therefore, in such a situation it's best to simply stay away from these things.

(To be continued ...)



Records of High Sanghans

—錄自百日禪—

1971

宣公上人開示於美國舊金山佛教講堂

道安法師



Dharma Master Dao An

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

(接上期)

(Continued from issue #161)

道安法師在年輕的時候學習佛法，等到二十歲的時候就講經說法。講經說法以後，他就去親近佛圖澄，這位佛圖澄是證了阿羅漢果的聖人，有很大的神通。一見到他，就特別高興，說：「呵！你可來了，我等你很久了，你才來。」由這一句話，「我等你很久了。」就證明道安法師不是一個普通的人。

他和佛圖澄兩個人談話，談得津津有味，從早晨談到晚間，也沒有斷，也沒有吃飯，也沒有喝水，什麼都沒有。當時佛圖澄的徒弟，就都生嫉妒心，就對他師父講：「這麼一個醜陋的和尚，你同他講什麼呢？」佛圖澄就說：「這一個醜陋的和尚，你們可是不行

Dharma Master Dao An studied the Buddhadharma when he was young. When he was twenty years old, he began to lecture on the Sutras and speak the Dharma. Next, he drew near to Master Fwo Tu Cheng, a sage who had already certified to the fruition of Arhatship and had great spiritual penetrations. As soon as he saw Master Dao An, he was particularly pleased and said, "Oh, you've come. I've been waiting for you for a long time." His words "I've been waiting for you for a long time," prove that Dharma Master Dao An was no ordinary person.

The two Masters then began to converse with great interest. They talked for a whole day and night without stopping to eat or even take a drink of water. At that time, the disciples of Master Fwo Tu Cheng became jealous. They said to their teacher: "He's such an ugly monk. What in the world are you talking to him about?" Master Fwo Tu Cheng replied: "Although he is an ugly monk, still you don't equal him. He's not an ordinary

啦，你們比不了他，他不是一個普通人哪！」但是，雖然這樣講呢，佛圖澄也有幾百個比丘、比丘尼在這兒親近他，因為看佛圖澄對他這麼好，大家都有一種不滿意的妒嫉心。所以修行為什麼不證果，不開悟呢？就因為有妒嫉心，若沒有妒嫉心，就離證果、開悟差不遠了。

有時候佛圖澄講經說法，就叫道安法師來給扶小座，什麼叫扶小座呢？就是教他們 tutelage (由道安法師教導他們)。道安法師辯才無礙，這一些人都不佩服他，但是對他也沒有法子。為什麼不佩服他？因為他是新來的法師。以前跟著佛圖澄十幾年的那些學生，都沒有他這麼好的辯才，但是都要和他來辯，雖然辯不過他，也要強辯。常常是這樣來為法辯論，但是一辯論，就輸給道安法師了。所以這叫『漆道人，驚四鄰』。『漆道人』，漆道人就是一個黑和尚，黑顏色修道的人；『驚四鄰』，四鄰就是四座。這位道安法師，他的像貌雖然醜陋；但是他的心性非常的美麗。所以，當時一些做官的人都皈依他，一些有學問的人，文人都皈依他。因為他的學問好，智慧也大，一般有名的人士就來親近他、來供養他，各處就請他去講經說法。這一個節度

person!” Even though he explained it to them, the several hundred Bhikshus and Bhikshunis who had drawn near to him were jealous when they saw Master Fwo Tu Cheng being so good to Dharma Master Dao An. Why is it that people who cultivate do not certify to sagehood and become enlightened? It is because of jealousy. If they weren't jealous, they would not be far from enlightenment and certification to the fruit.

Sometimes when Master Fwo Tu Cheng lectured on the Sutras and spoke the Dharma, he would tell Dharma Master Dao An to tutor and teach the junior-seated monks. When he lectured, Dharma Master Dao An's eloquence was unobstructed, but nevertheless, the disciples of Master Fwo Tu Cheng had no respect for him. Still, there was nothing they could do about him. They didn't respect him because he was a newcomer and some of them had been with Master Fwo Tu Cheng for decades, so they all debated with him. When they could not out-debate him, they still wanted to force the issue. They continually argued with him. But every time there was a discussion, they had to give in to Dharma Master Dao An because none of them could match his eloquence.

Therefore, he became known as the “Black Lacquer Cultivator of the Way Who Startled the Neighbors of the Four Directions.” “Black Lacquer Cultivator of the Way” meant a black monk, a black Cultivator of the Way. The “Neighbors of the Four Directions” referred to the four kinds of seated monks at the time. Although Dharma Master Dao An's appearance was ugly, his mind and nature were extremely beautiful, and many officials and scholars took refuge with him. He was a learned man with great wisdom, so people of that time who were renowned far and near would draw near to him and request him to lecture the Sutras and speak the Dharma. This official would request him to lecture, and then that minister

使（做官的，好像做省長）請他去講經，那一個節度使也請他去講經，他沒有一天閒著的時候，每一天都是在講經說法。親近他的這一些門人、弟子，無論到什麼地方，都在五百名以上，所以他的名譽沒有人不知道。

當時有一位隱士，就是『隱居以求其志，行意以達其道』。隱遁的人，什麼也不貪，什麼也不求的。這麼一個人，也是研究佛法的，叫習鑿齒，他不是一位牙醫，不過是叫這麼一個名字，來見道安法師。道安法師說：「你貴姓啊？」他說：「你還不知道我？四海習鑿齒」四海，四個大海，就是表示什麼人都知道他，你還問我。道安法師說：「哦！你是四海習鑿齒，你知道我是誰啊？」「嘿嘿！」習鑿齒說：「你，你是道安法師。」他說：「我是啊！我是『彌天釋道安』」彌天就是滿天。他是個四海，他就是個彌天，彌天正遮蓋著他這個四海。當時，一般人認為這是一個最好的問答，最有名的一個問答。

還有一次，道安法師各處去講經說法，翻譯經典，是在鳩摩羅什法師這個時候，鳩摩羅什法師在印度就知道，中國有這麼一位『彌天釋道安』，他就說這一定是位聖人。所以在

would request him to lecture, until soon there was never a day when he did not lecture the Sutras and speak the Dharma. At least five hundred disciples accompanied the Master wherever he went. The Master's reputation was so widespread that there was no one who didn't recognize him.

At that time there was a hermit. A hermit is one who "lives in seclusion to seek his goal and cultivate his thoughts toward attaining the Way." People who live in seclusion are not greedy for anything. They seek nothing. This person's name was Hsi Tso Chih and he too studied and investigated the Buddhadharma. Although his name means "to practice drilling teeth", he was not a dentist. He was just called that. One day, he went to see Dharma Master Dao An. "What is your name?" Dharma Master Dao An asked. "You don't know who I am? Within the four seas, it's Hsi Tso Chih." He mentioned the "four seas" to boast that everyone knew him. Why even bother to ask? "Oh," replied Dharma Master Dao An, "So you're 'Hsi Tso Chih within the four seas.' Do you know who I am?" "Ha ha!" replied Hsi Tso Chih, "You? You're Dharma Master Dao An." Dharma Master Dao An then said, "Me? Filling the skies, it's Shih Dao An." He filled the heavens, while Hsi Tso Chih was within the four seas. Of course, what fills the skies covers the four seas, so everyone saw it as a fine rebuttal. This became a famous conversation.

On one occasion, Dharma Master Dao An traveled extensively lecturing the Sutras and speaking the Dharma, and eventually, Dharma Master Kumarajiva, who was still in India at the time, heard that in China there was a Dharma Master who "filled the skies," named Shih Dao An. Dharma Master Kumarajiva then said that the Master must be a sage, and he began to

印度，天天給他頂禮九拜，拜這位釋道安，後來他去龜茲、罽賓那一帶，每一天都向道安法師頂禮九叩首。他希望到中國來見一見道安法師，但是他沒到中國以前，道安法師已經往生了。

(下期待續)

bow nine times every day to Dharma Master Dao An. Later he went to Kucha and Kashmir, and still continued to bow nine times to Dharma Master Dao An. He hoped that he could come to China to see Dharma Master Dao An, but before he could arrive, Dharma Master Dao An had gone off to rebirth.

(To be continued ...)

(上承自第10頁)

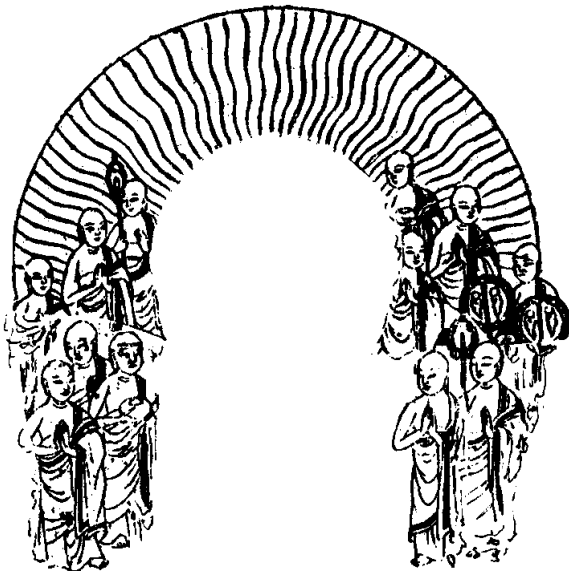
營不久，家產便敗光了，眼看他起高樓，眼看他樓塌了。因果報應，屢試不爽，怎不令人心生警惕！

華嚴經：「眾生至愛者身命，諸佛至愛者眾生。能救眾生身命，則能成就諸佛心願。」萬物眾生平等一如，且皆具佛性，若人人吃素戒殺，廣行放生，則天地祥和，萬物各樂天真，各盡天年，善心相感，諸佛歡喜，道業自然會有成就的。

(Continued from Page 10)

business crashed. It was as if in a flash a building was raised high; in the next flash the building collapsed. The retribution from cause and effect is never off by the slightest bit. How can we not give rise in our minds to caution?

It is stated in the Avatamsaka Sutra, "Living beings love their lives the most. All Buddhas love living beings the most. If we can save the lives of living beings, then we can fulfill the wishes of all Buddhas." All living beings are equal. All are endowed with the Buddha nature. If all people refrain from killing and observe a vegetarian diet, coupled with expansive liberation of life, then peace and harmony will govern heaven and earth. All the myriad creatures will enjoy purity. Each one will complete its natural length of life. Goodness will prevail. All the Buddhas will be delighted. The practice of the way will naturally be accomplished.





佛學研討會記實 —由戒殺放生談起

An Open Discussion of Buddhism: Starting with Liberating Life and Not Killing

大智度論云：「諸餘罪中，殺業最重，諸功德中，放生第一。」所有罪業中，以殺業最重，因為眾生最珍貴的是自己的生命。殺了他，怨結得最深；救了他，感激得也最深。

金輪寺於九月二十二日，依例舉行每月的放生法會。居士佛友們及中文學校的學生，在法師的帶領下，為數以百計的魚兒，念佛說法，救贖他們，授以三皈依，使他們重獲新生。待因緣成熟，承佛、法、僧三寶的加持，早日離苦得樂，往生西方極樂世界，永斷生死輪迴之苦。此乃放生之最大意義。

其實每一個眾生於無始輪迴中，都曾與我們互為父母、子女、手足、親眷，甚或結過冤仇。只因彼此業緣不同，今朝我幸而為人，彼不幸淪為畜生。今藉放生救拔我們累劫以來的親友眷屬，使其重拾生機，安享天年。如此冤仇既解，宿業消除，自然平安吉祥。此乃因果必然之理。是以

The Treatise on the Great Perfection of Wisdom stated: “Amongst all offenses, the karmic offenses from killing are most weighty. Of all meritorious practices, liberating life is foremost. All living beings treasure their lives. That is why the offenses created by acts of killing are the heaviest. When you kill a living being, the enmity created is very deep. When you rescue a living being, the gratitude that evolves is similarly deep.”

On September 22nd, Gold Wheel Monastery conducted the monthly Dharma Assembly of Liberating Life. Under the auspices of the Dharma Masters, the laity and students of Gold Wheel Monastery Chinese School joined in renewing the lives of hundreds of fish by reciting the Buddha’s name, speaking the Dharma, and transmitting the Three Refuges to the fish. After receiving the blessings of the Triple Jewel of the Buddha, the Dharma and the Sangha and upon the ripening of their causal conditions, these creatures will be able to obtain prompt deliverance from suffering, forever leaving the pain of the cycle of the Six Paths, obtaining rebirth in the Western Land of Ultimate Bliss. This is indeed the greatest essence and meaning of “liberating life.”

In reality, every living being undergoing reincarnation from time immemorial has been in one life or another our parent, our child, our sibling, relative or even possibly our enemy. Due to differences in our karmic conditions, we were luckily born as human beings, and they unfortunately were born as animals. By liberating life, we can now rescue our friends and relatives of many kalpas past and give them a renewed opportunity to live and peacefully complete their years. This way, enmities can be dissolved, karma eradicated, and there will be natural peace and harmony. This is the inevitable principle of cause and

歷代祖師無不積極提倡戒殺放生，以積福行善，故諸功德中，莫過於此。

法會結束後，在恆是法師主持下，便開始研討戒殺放生之因果道理。座中文老居士首先發言，娓娓道來殺業受報的實證。文居士曾有位朋友，原本家庭幸福美滿。數年前偶然間捕獲一隻大烏龜，卻聽信人言，烏龜營養滋補，至為稀有難得。於是將牠宰殺烹煮，全家人分而食之。自此之後，這家人幾無寧日，橫事連連。先是兒子車禍身亡，接著事業失敗，瀕臨破產，妻離子散。究其根由，只為貪一時的口腹之慾，造了殺業，承受苦果。眾所皆知，自古以來烏龜即被視為吉祥之物，極具靈性，象徵著長壽，忍辱負重的精神，甚為人們喜愛，何忍烹食之？

座中亦有人提及，曾至湖邊，放生魚龜的經歷。當放生儀式完畢後，在一片佛號聲中將魚龜放回湖水時，牠們邊游水，卻屢屢回頭望著岸上的人們，點頭示意，無限感恩，盡在不言中，直至消失於水面為止，誠令人感動！人既愛其壽，物亦愛其命，每一條生命都是平等珍貴的，人們必須慈悲、平等對待。文居士朋友的遭遇，令人同情，恆是法師建議，這家人於梁皇寶懺法會

effect. Successive generations of Patriarchs never fail to expound on the practice of liberating life and not killing as a way to accrue blessings and perform wholesome deeds. Therefore, amongst all meritorious practices, there is none that surpasses liberating life.

After the conclusion of the Dharma Assembly, Dharma Master Shr began an open forum to discuss the principles of cause and effect surrounding not killing and liberating life. Elderly Layperson Wen narrated to everyone a true-to-life account of retribution resulting from killing. Layperson Wen used to have a friend who originally had a happy family. One day, he caught a huge turtle. Believing in what others said about the nutritional value of turtles and their rarity, he killed the turtle and cooked it. The entire family partook of the turtle dish. After that time, the family never had a day of peace. Disasters and calamities followed, one after another. First, the son died in a car accident. Next, the family business failed and collapsed. All family members went their separate ways. Returning to the original cause of all this, for a fleeting moment to satisfy the desire of the mouth, killing karma was created, leading to a bitter end. As many people know, from days of old until now, turtles have been regarded as auspicious creatures -- possessing spiritual natures, symbolizing longevity and exhibiting the spirit of patience and endurance. They have always been well-loved by people. To cook and eat them is quite unthinkable.

Another layperson retold the experience of bringing the fishes and turtles to the lake to set them free after the Dharma Assembly of Liberating Life. When the fishes and turtles were being set free amidst recitation of the Buddha's name, they could be seen turning their heads back to look at the kind individuals giving them a new life. Without any words, they were transmitting their deep sense of gratitude by subtly nodding their heads and periodically looking back until they were submerged in the water. It was a very touching scene. People love their lives; animals love their lives, too. Every life is equally precious. People should be kind and compassionate. All living beings should be treated with equanimity. With regards to the pathetic plight of Layperson Wen's friend, Dharma Master Shr suggested that this unfortunate family should set up a

時，為這一隻烏龜設牌位，誠心懺悔，為其超度，以解冤釋結，或許可以災橫消除。

接著張果卿居士發言，張居士說她曾有位朋友，喜歡養魚，將五彩繽紛的魚兒，養在魚缸裡，閒來賞玩，過不久，這家人便諸事不順，身心不寧。於是在佛友們的建議下，將這些魚兒送了回去。此後，這家人生活才恢復平靜。「魚兒水中游，鳥兒空中遊。」這是牠們自然的本性，誰願意失去自由的被困在水缸裡，或囚在鳥籠裡，任人賞玩？上人說：「今生你縛繫網捕他人，令其失去自由，來日你就枷鎖上身，受同樣的果報。」所謂「因緣會遇時，果報還自受。」因果報應，如影隨形，能不戒慎小心嗎？而且除了戒殺放生外，更要護生。儒教亦云：「親親而仁民，仁民而愛物。」其「民胞物與」的悲憫胸懷，更將「護生」之道，發揮無遺。

此外，恆是法師亦提及她有一位親戚，從事烤肉（B.B.Q）器皿的生意，由於經營成功，財源廣進，風光一時。無奈錢財來路不清淨，所從事的行業與殺業有關，雖非直接殺生，但它助長了人們的口腹之慾，間接造了殺因。所以經

（下轉至第7頁）

plaque for the turtle during the Dharma Assembly of the Jeweled Repentance of Emperor Lyang. They should repent and reform with honest sincerity to be able to help cross over the turtle and to untangle the knotted bonds of enmity. This way, perhaps they can eradicate their disasters and calamities.

Then, right afterward, Layperson Tsang gave an account about her friend who loved to raise colorful fishes for fun in his aquarium. After a short time, the family felt that their lives were not running smoothly, that they had no peace of mind or body. Following the advice of Buddhist friends, he set the fishes in his aquarium free. After that, the family's lives went back on track. "Fishes swim in the water; birds fly in the air." This is their nature. Who wants to be cooped up in an aquarium or a cage, at the mercy of some fun-loving fool? Venerable Master Hua said, "If in this life you capture other living beings and hold them in captivity, causing them to lose their freedom, in future lives you will endure being in shackles, undergoing a similar mode of retribution." As the saying goes, "When causal conditions come together, each being has to undergo his own retribution." The workings of cause and effect are like a shadow constantly following an object. How can we not be extremely cautious? In addition to prohibiting killing and liberating life, we should also protect life. The Confucian teachings advocated the practice of being kind and humane to one's family, then extending it to society, and eventually encompassing all animal creatures. The great magnanimity of such conduct further expands the scope of protecting life.

Dharma Master Shr also gave an account of her relative who was engaged in the business of selling barbecue equipment and utensils. Due to a boom in his business, wealth poured in, and he was prestigious for the time being. Unfortunately, the source of his wealth was indirectly connected to the karma of killing. Even though he did not actively take part in killing, he readily gave his support to satisfying people's desire to eat barbecued meat. After a short while, his

(Continuing on page 7)

菩提道上種菩提



Planting Bodhi Seeds in a Bodhi Path

上人說：「小孩子如小樹枝般長大，枝桠七、八，必須砍去橫枝，將來才會成為棟樑之材。」上人一生重視教育，認為佛教的根本就是教育，而教育必須要由幼童上來著手。因童稚天真無邪，易於陶鑄，教導他們正確的思想，養成健全的人格，方能為人類帶來福祉。所謂「養蒙以正，聖功也。」是以古來教育即被視為神聖而偉大的志業，尤其是幼童的啟蒙教育，更為聖人所重視。上人秉持此一信念，創辦學校，主張「走到那裡，那裡就是學校。」並且均以「育良小學」、「培德中學」為學校命名，重視以倫理道德為基礎的人格教育。

九月八日是金輪寺育良小學開學日，家長們一大早便帶著小朋友來報名。氣氛熱鬧而溫馨，童稚天真活潑的笑語，為莊嚴肅穆的道場，增添幾許的生氣和活力。

金輪寺育良小學，學生人數不多，是由二十幾位小朋友，和七、八位發心的義務老

The Venerable Master Hua said, "Children grow like little branches. When the branch extends in all directions, you have to prune the side twigs. The branch will then become a valuable trunk." Throughout his whole life, The Venerable Master attached much importance to education. He believed that the essence of Buddhism is education and should begin with youngsters. That is because they are naïve, innocent, and easier to sculpt. If they are taught the proper ideas to build flawless characters, they can then bring bliss to human beings.

It has been said "Raising children properly is worthy of a sage." Hence, education has been viewed as a holy and noble profession since ancient times. In particular, sages have gauged the instruction of young children of high importance. The Venerable Master held this belief, founded schools, and advocated the idea of "wherever I go, it is a school." He named all his schools "Instilling Goodness Elementary School" or "Developing Virtue Secondary School." He gave highest consideration to morality and ethics as fundamental to teaching character.

September 8 was the first day of the school year at Gold Wheel Temple Instilling Goodness Elementary School. Parents brought their children to the temple early in the morning to apply for admission. The atmosphere was warm and thriving. Young children's innocent and lively laughter added a feeling of energy and vigor to the dignified and solemn way-place.

There are not many students in the Gold Wheel Temple's Instilling Goodness Elementary School. The big family, under the lead of the head nun Dharma Master Heng Shr, consists of twenty or so

師，在當家恆是法師的帶領下，組成的一個大家庭，堪稱「小而美」、「小而精」。

小朋友在老師細心的教導下，學習孝順父母、尊敬師長等基本的做人道理。而法師們嚴謹潔淨的生活威儀，也呈現最好的身教。孩子們沉浸其中，個個彬彬有禮、活潑可愛。學校課程的設計，宜動宜靜，有背經、讀經、靜坐，攝受孩子身心，去其躁性，以開啓智慧；另有佛曲教唱，以悠揚清淨的梵音，淨化心靈，陶冶性情；並提倡戒殺吃素的觀念，培養慈悲感恩的心。

這些小小菩提苗，沐浴在清淨、祥和的道場裡，經悉心的培植、灌溉，一旦種子萌芽，善根增厚，來日必是社會棟樑之材，為世界人類造和平，這正是上人提倡教育、創辦學校之初衷。在此我們也深盼有更多的菩提苗來加入我們大家庭的行列裡，一起成長，一起成就！



children and seven to eight volunteer teachers. It can be described as “little yet appealing” or “small yet superb.”

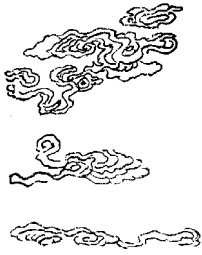
Children receive gentle care from their teachers. They learn basic and proper ways of being a person, such as being filial to parents and respecting teachers and elders. The Dharma Masters’ prudent and tidy living and conduct prove to be their best examples. Immersed in this environment, each child is gentle, polite, full of life, and lovable.

The curriculum was designed to incorporate both active and quiet programs. Classes include Sutra recitation, Sutra appreciation, and meditation. They capture the children’s body and mind, free their anxiety, and open up their wisdom. Another class is Buddhist songs. Through gentle, clean, and pure Buddhist music, children are able to purify their minds and cultivate their personalities. It also promotes the understanding of non-killing and being a vegetarian. It nourishes their compassionate and grateful minds.

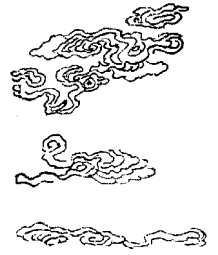
These little Bodhi sprouts, enriched by purity and a peaceful way place, are carefully planted and watered. Once the seeds are sprouted, their good roots will grow. They can become people of tremendous promise to the society one day and bring peace to the world. This was the Venerable Master’s idea behind promoting education and setting up schools.

Here, we deeply hope that more Bodhi sprouts join our big family, to grow together, and to accomplish together!





參加佛七之感應與體會



Lessons and Responses from the Seven-day Buddha Recitation Session

郭果忠 By Gwo-Jung Kuo

感恩法師賜予佛七前出坡機會，無意中做好打七之準備。如從「靜」中記次唸佛，轉於「動」中唸佛，朝動靜一如之方向邁進。並於忙碌工作中減少許多妄想心，增進清淨心及練好打七的體力與耐力。謝謝法師巧妙苦心安排。

佛七感應如下：

- 一、佛七前之腰酸腹痛，居然於佛七開始時不藥而癒。
- 二、久未盤坐，然佛七期間能結雙跏趺坐。尤其同修果足也能如是，不可思議。
- 三、雖早起晚睡，可法喜充滿，身心愉快，不覺疲倦。同修果足平常隱藏爆發式之頭痛，未曾出現。誠應法師所言，我們兩位此次檢到大便宜。
- 四、時有聞香，口常似飲甘露水。
- 五、最後第二天，於睡前及眠中，耳邊自然響起唸佛之聲，餘音圍繞。

此次佛七期間，法師常於重要時刻諄諄善導。如：大勢至菩薩之「都攝六根，淨念

I am very grateful for the opportunity provided me by the Dharma Master to do some community service prior to the Seven-day Buddha Session. Inadvertently, this helped a lot preparatory for the session, eg. from taking counts of silent recitation to continuous recitation amidst activity. This leads the way to maintaining uniformity in motion and non-motion alike. In addition, the physical activities incorporated in the community service helped ease a lot of discursive thoughts and promote a sense of purity. The physical stamina and endurance were also built up in time for the Session. Again, I am very grateful for the wonderful arrangement painstakingly set forth by the Dharma Master.

Below is a list of some responses I obtained from the Session:

1. The lower back pain and stomach ache that I have been experiencing prior the Session completely disappeared without any medication from the time the Session started.
2. It has been a long time since I sat in full lotus position, yet I was able to maintain in full lotus position during the Session. My co-cultivator, Gwo Tzu, was able to do the same, too. This is truly inconceivable.
3. Even though we have to rise early and retire late at night during the Session, we felt the joy in the Dharma, and were physically and mentally delighted, not feeling tired at all. Co-cultivator, Gwo Tzu, regularly suffers from migraine headache. Yet during this Session, she did not have any episodes of such. What the Dharma Master said was very true, ie. the two of us had gotten a very good deal.
4. At times, I smelled the fragrance of the incense. My mouth oftentimes savored the sweet dew.
5. In the second to the last day, before sleeping and while sleeping, the sounds of Buddha recitation continuously rang through my ears.

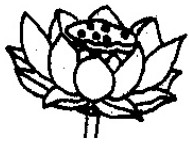
During the Seven-day Buddha Session, the Dharma Master always imparted valuable guidance in every opportune moment. An example of which is Great Strength Bodhisattva's "Gathering-in the Six Faculties, purifying the mind in suc-

相繼」。觀相唸佛如貓捉老鼠。於閉眼、開眼時佛像皆同。身體可以疲倦，道心不能退失。要抖擻精神，勇猛精進。及於最後一天督促大眾不要鬆散，以免前功盡棄。加上額外萬聲佛號功課，及大眾更能充分利用時間，行、住、坐、臥不時唸佛。以上等等，均令大眾更能如法攝心唸佛，感謝法師。尚有每晚大迴向，師父開示：「要有萬分之萬的誠心」，及法師提示大迴向，「如同參加大考試，更要比平時用功、專注，才不會功敗垂成。」因之大眾都特別提神關注，覺得特別殊勝，時間短促，倦意全消，身心愉快。

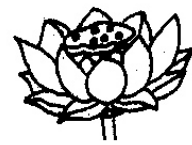
此次佛七，使我菩提心增長，於淨土法門之信、願更爲堅定。誠如印光大師所言：「念佛法門，注重信願，有信願，未得一心，亦可往生，得一心，若無信願，亦不得往生。」因之祈望金輪寺諸位同修們能把握每次佛七寶貴之機會，爲自己儲備資糧，具足信願、因緣等，祈佛慈悲不捨，攝受往生。並能倒駕慈航，普度眾生，大家共勉之。阿彌陀佛！

cession.” Contemplate the Buddha recitation like a cat chasing a mouse. Whether one’s eyes are open or shut, the image of the Buddha should stay the same. The physical body may feel tired, but the Bodhi resolve should not diminish. Strike up our efforts; forge ahead with diligence and vigor. Up to the last day of the Session, the Dharma Master kept a close watch on all of us, not wishing us to lax off and wasting all efforts we had put in the days before. Besides the regular agenda in the daily schedule of the Seven-day Buddha Recitation Session, there is a mandatory homework of completing ten thousand Buddha recitations on your own during break periods. This requirement helped everybody utilize their time to its fullest, and not departing from mindfulness of the Buddha in all four modes of deportment – walking, standing, sitting, reclining. All activities aforementioned reinforced the purpose of gathering in our mind and focusing in Buddha Recitation. I’d like to extend our gratitude to the Dharma Master for this. In the course of the Seven-day Buddha Recitation Session, we had the Great Transference every night. Venerable Master Hua had instructed, “You must have the most utmost sincerity.” Dharma Master also reminded everybody about significance of the Great transference. She said, “Compare it to taking a big exam. Be extra focused and diligent. Do not let your efforts go down the drain.” With this, all participants were more attentive. Everybody felt the special sense of auspiciousness and the limitations of time. Tiredness flew out the window. Our body and mind were joyous.

The Seven-day Buddha Recitation Session this time did increase my resolve for Bodhi. My faith and vow in the Pureland Dharma Door become more strengthened. As Great Master Yin Gwang had said, “The Pureland Dharma Door emphasizes in faith and vow. If you are replete with faith and vow, you can obtain rebirth even if you are not sufficiently single-minded. Without faith and vow, you can not obtain rebirth even if you are single-minded.” For this reason, I sincerely hope that all fellow cultivators in Gold Wheel Monastery do not pass up the opportunity to attend Buddha Recitation Sessions. It is for our own accumulation of resources, to replete ourselves of faith, vow and various causal conditions. Then, we are relying on the Buddhas’s kindness and compassion in not deserting any living being, to gather all of us into rebirth. Thereafter, we should take the compassionate trip back to the Saha World to rescue living beings. Let us be each other’s encouragement. Amitofo!



金 輪 聖 寺
敬 老 節



RESPECTING ELDERSDAY

11/17/2002 SUNDAY 星期日

誠摯邀請年滿六十五歲的長者蒞臨。因名額有限，請及早向本寺電話報名，額滿為止。

Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure reservation. Please call Gold Wheel Monastery as soon as possible.



時間：早上九點至下午一點

地點：金輪聖寺

節目：素宴，合唱，演奏等。

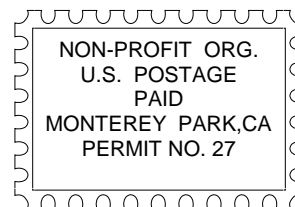
Time: 9:00 a.m. – 1:00 p.m.

Place: Gold Wheel Sagely Monastery
Activities: Delicious Vegetarian Banquet,
Choir, Performances, etc.



Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042
Telephone: (323) 258-6668

金輪聖寺



2002年11月法會時間表 Schedule of Events – November of 2002

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm					1◎	2◎
3 慶祝藥師佛聖誕 Celebration of Medicine Master Buddha's Birthday 8:00 am - 3:00 pm	4◎	5◎ 初一	6◎	7◎	8◎	9◎
10 楞嚴法會 Dharma Assembly of Shurangama Mantra 8:00 am	11◎	12◎	13◎	14◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	15◎	16◎
17 慶祝敬老節 Celebration of Respecting Elders Day 9:00 am - 1:00 pm	18◎	19◎ 十五	20◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	21◎	22◎	23◎
24 楞嚴法會 Dharma Assembly of Shurangama Mantra 8:00 am - 3:00 pm 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm	25◎	26◎	27◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	28◎	29◎	30◎

～常將有日無日，莫待無時想有時～